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History of

Grace Reformed Church
Newton, N. C.

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1845.

1903.

Historical Sketch

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Of

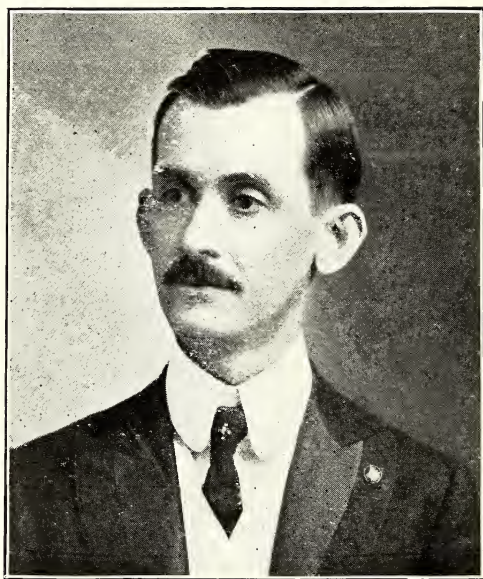
Grace Reformed Church

Newton, N. C.

By

Rev. W. H. Stubblebine, Ph. D.

1903.



REV. W. H. STUBBLEBINE. PH. D.

Div. S.
285.7756
S932H

INTRODUCTORY.

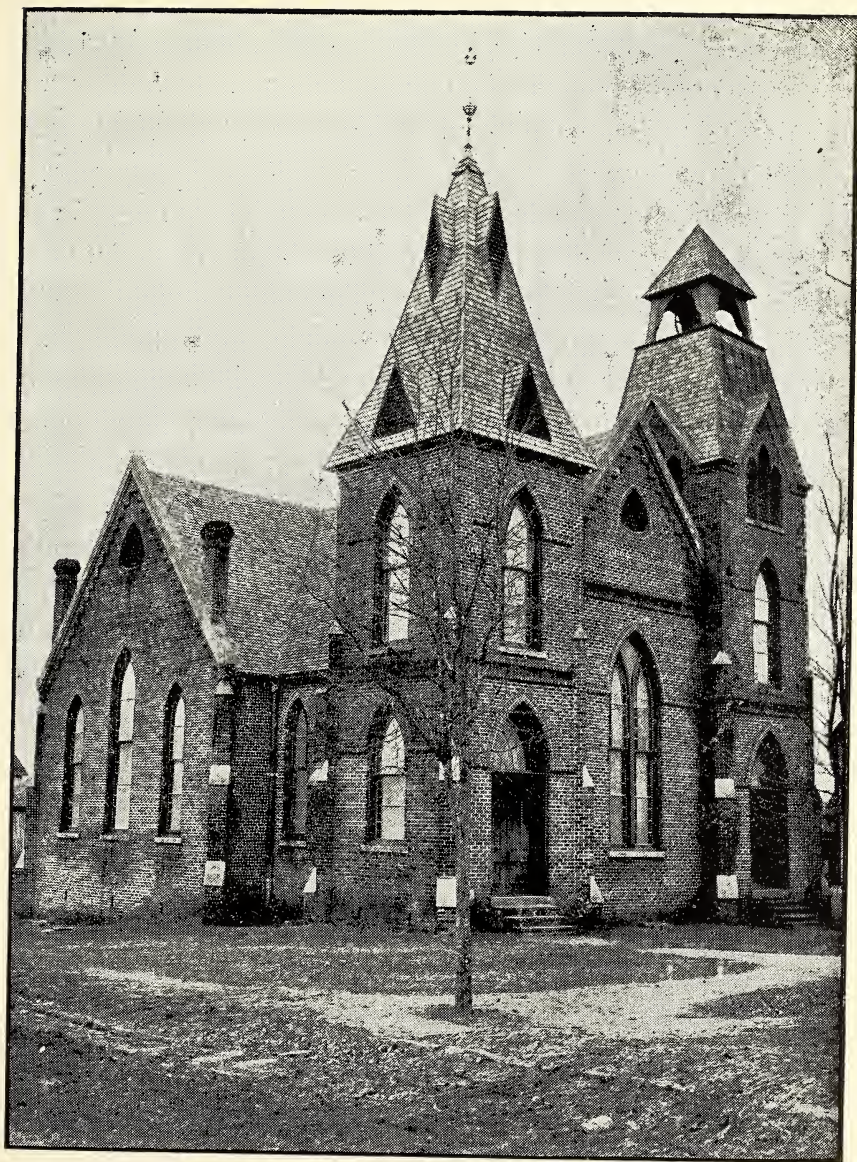
REVERENCE for sacred places is as old as the religious instinct in man. The most precious memories of our earthly pilgrimage cluster about the places where we have held communion with God, where in an ecstasy of soul we have caught glimpses of the divine glory. The church represents the highest interests of the soul. It is the place to which we resort in times of sorrow and trouble, as well as the place where we have united heart and voice in songs of praise. Truly, there is no other spot on all the earth so dear to the devout soul as the church. It was here in infancy we were consecrated to the Lord by the rite of holy baptism; it was here we assumed the vows of our formal enlistment in the service of the Lord; it was before its altar that the bans were pronounced uniting us in bonds of matrimony; it was from this place the mortal remains of our loved ones have been carried to their last resting place. Is it not natural, then, that the heart should cling to a place so fraught with precious memories of the past? Do we not, then, do well to encourage this veneration for our spiritual home by preserving its history, that we may hand it down to our children and our children's children? Sad will be the day when the children forget the precious heritage which they have received from the past. With a sincere desire to enshrine in the heart of coming generations this love for the House of the Lord have we been led to gather up the fragments of the history of GRACE REFORMED CHURCH and present them in this permanent form. It is much regretted that there exists no records of the early history of the congregation. The original roll of members, if any was ever kept, has been lost, so that the early years of the church's history is shrouded in more or less uncertainty. We have tried, however, to preserve only what can be vouched for on authority.

In 18— the consistory of the church authorized the late

Judge McCorkle to prepare a history of the congregation. We have been informed that such an account was prepared and published in the *Corinthian*, but unfortunately it is not available for use in this sketch. There was no one better qualified for this work than Judge McCorkle. He lived through its early days and was familiar with all its achievements. But this father in Israel has passed over into the great beyond, and we have no help from that source. But we have consulted others and from them we have learned the facts connected with the first twenty-five years of the church's history.

From 1873 on a comparatively full and complete record has been kept, and the facts herewith presented, from that time down to the present, can be accepted as authentic.





GRACE REFORMED CHURCH.

HISTORY OF GRACE REFORMED CHURCH.

PRIOR to 1845, what now constitutes the counties of Catawba and Lincoln was one county, called Lincoln.

This whole section of country was settled by Pennsylvania Germans, who began to arrive as early as 1745. As was their custom, one of the first duties these settlers sought to perform was to provide school houses for the education of their children and houses wherein they might worship God. The first church that was established in this territory was St. Pauls, a union Reformed and Lutheran church, in 1760. This building was replaced by another in 1812 and still stands, having been used constantly for services. From all sections of this extensive territory journeyed the devout German to this shrine to worship the God of his fathers. When, in 1845, Catawba County was formed and the town of Newton was organized, it was deemed expedient to organize a Reformed congregation at Newton, and accordingly a number of members of St. Paul's congregation withdrew to organize the congregation at Newton. This organization was effected in 1845, during the pastorate of Rev. J. H. Crawford, by the election of Abel Ikerd and Daniel Rowe as elders. The new congregation became a member of the Catawba charge, then consisting of St. Paul's, Smyrna, St. John's and Matthews. Rev. Crawford continued to serve the charge until 1856, when he moved to Virginia.

About 1848 the newly organized congregation undertook to build a church. This church was completed about 1849 and was the first church built in Newton. It still stands as a landmark of those early days. It has always been commonly called the "White Church," from the fact that it was painted white.

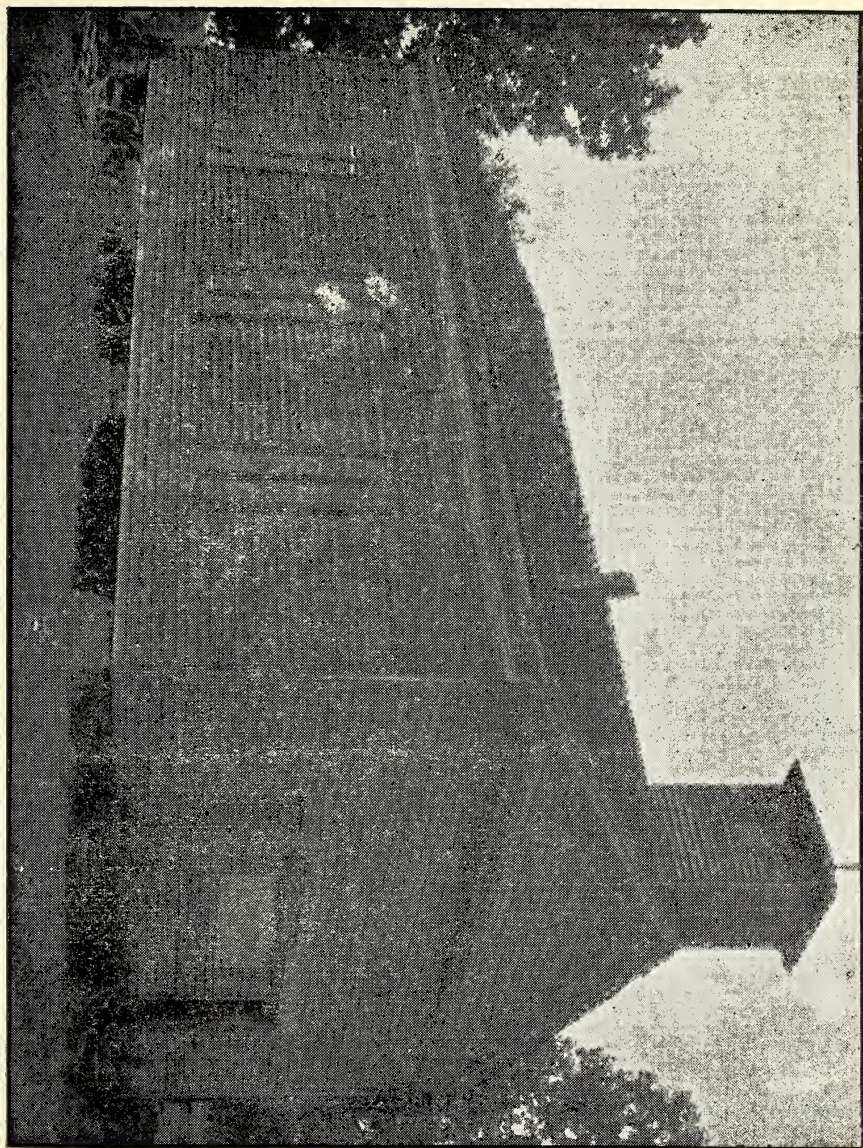
Up to 1850 all those who ministered to the congregations in

North Carolina had come from the North or had received their education North. It was deemed inexpedient and very expensive to send our young men North for their theological training, and at the suggestion of the Hon. Judge M. L. McCorkle plans were set on foot looking to the establishment of a Reformed College. At this time a Reformed minister, Rev. C. H. Albert, had been conducting an academy, which became the nucleus for the new college, and accordingly the school was transferred to the "White Church," where sessions were held until the college building was completed. It was on the platform of the "White Church" that the graduates of the college held their commencement exercises until about the time of the building of the new church, when these services were transferred to the college chapel.

Ever since the founding of the college the members of Grace Church have been its most loyal supporters, contributing of their time and money and labor to make it a success. Among its most devoted supporters were such men as Major S. M. Finger, Judge M. L. McCorkle, R. F. Reinhardt and others. These have been succeeded by such men as M. J. Rowe, Col. W. H. Williams, J. F. Smyre and George McCorkle, Esq., than whom no more devoted men can be found. To make the college a success and a credit to the church is the highest ambition of these men.

So extensive was the territory and so scarce was the supply of ministers that the few who heroically undertook work here had to do herculean work. There were then no sinecures to be found. Every man stood ready to spend and be spent in the service of the Master. Toward the close of the fifties Rev. A. S. Vaughan, of Doylestown, Pa., was elected president of the college, and also ministered as opportunity presented to the Newton congregation. The trend of affairs at this time had instilled doubts and forebodings. Events followed thick and fast, and ere long the mutterings of war were distinctly heard, and when, on April 12, 1861, Fort Sumpter was bombarded, the hopes which had begun to shine so brightly for the college and the church were suddenly extinguished. That any trace of college or church should exist at this period of the war is a source of wonder, but while sire and son, stal-

THE OLD "WHITE CHURCH."



wart and brave, fought, bled and died, the faith of those at home still burned upon the altar of the heart and the Sanctuary of the Lord was not forsaken. During the war Rev. John Lantz preached for Grace Church and for some time after, possibly until 1869, when J. C. Clapp was ordained and began his ministry.

During these unsettled times no attempt was made to adhere to metes and bounds in pastoral charges. These ministers considered the whole country their parish and preached wherever and whenever they could. Hence there was little regularity in preaching appointments. It is possible that others during the fifties may have preached in Grace Church, but probably only occasionally, and not as located pastors.

In 1875 Revs. J. C. Clapp and J. A. Foil were secured as supply for the year at a salary of five hundred dollars, to be divided equally between them. If more than this amount could be collected it was to be given them. In 1876, at a meeting of the Joint Consistory, the advisability of reconstructing the Catawba and Grace charges was earnestly discussed, but no feasible solution presenting itself, it was decided to leave the charges in their present condition, to be supplied with preaching as before, with the addition of Rev. J. H. Shuford. Again, in 1877, the division of the charge was discussed, but the only advance made over the former manner of supplying the churches was that Rev. J. C. Clapp was to be the recognized pastor of the Catawba charge and Rev. J. A. Foil the pastor of the Grace charge. It was also agreed that these ministers should alternate in their preaching, as they might arrange between them. But evidently this arrangement was not satisfactory, for later in the same year we find the consistories discussing some satisfactory division of the territory. The field was entirely too large for these two brethren to successfully handle, they already having a great burden resting on them in their efforts to conduct the work in Catawba College. At this meeting an effort was made to unite the Hickory and Newton congregations into a pastoral charge, with the expectation that Rev. F. F. Bahner would become the pastor. Rev. Bahner, however, did not accept the call, and in consequence the reconstruction of the charges was not consummated.

It was inevitable that something must be done in order to get the several congregations into good working order. In 1878 reconstruction was effected and Rev. J. C. Clapp became the pastor of Catawba charge, with a salary of three hundred dollars. After a pastorate of three years Dr. Clapp tendered his resignation, but the consistory declined to accept it and he continued to serve the charge. In 1882 Rev. G. Dickie Gurley assisted Dr. Clapp in his ministerial work to the edification of the people. Again, in 1884, Dr. Clapp tendered his resignation, which was at this time accepted. During the year that Dr. Clapp resigned, Rev. J. F. Hartzell, of Pennsylvania, visited the charge with a view to becoming pastor, but he declined to accept a call to a charge covering so great a territory. The Committee of Supply then made overtures to the Rev. S. L. Whitmore, of Virginia, but he being unable to secure a successor in his charge, declined to leave it. Then the congregation had to fall back on the one who had always stood ready to fill the breach and Dr. Clapp was again called to the pastorate. It appears that the Newton congregation was financially unable to meet its obligations, and in 1886 an appeal was made to the Board of Missions for sustentation, but it is unknown whether this assistance was secured.

In 1883 the annual meeting of the Synod of the Potomac held its session in the church. While the Reformed Church in North Carolina ante-dates the American Revolution and these early German settlers remained true and loyal to the church of their fathers, this was the first time in its history that so important a body met within its confines. Both the members of the Classis and Synod looked forward to the meeting with mingled feelings. The church North had but little conception of the trials through which the fathers had passed in their allegiance to the church. The connection between the classis of North Carolina and the Synod had not been of the closest, and hence neither knew much about the other. Some of the members of the Synod remarked that they had expected to be met at the depot with an ox-cart and be fed on corn bread and fat side meat. But how graciously they were surprised! If those who attended that meeting will let memory have sway they will

recall with much pleasure the short time they spent in the midst of this congregation. There is no doubt but that this meeting left a great impression on the congregation, and many of the members still cherish the names of the ministers and elders whom they then entertained. If any of the delegates who attended the meeting of Synod in 1883 are in attendance at the meeting of Synod this year at Salisbury and will visit Newton they will find that neither the town nor congregation has been standing still during the intervening years. Grace Church expects to get some benefit from the presence of so great a company of the servants of the Lord in her midst.

In February, 1886, the congregation decided to build a new and more modern house of worship, and Rev. J. C. Clapp, D. D., Col. W. H. Williams and D. F. Moose were appointed a building committee. The congregation entered enthusiastically upon this work; sufficient pledges were secured to assure success to the undertaking. The corner stone was laid in 1887, the Rev. J. C. Clapp, D. D., preaching the sermon. In 1888 the edifice was completed and ready for dedication. The dedicatory sermon was preached by Dr. Clapp and the day was one of great rejoicing to all the people. The church is a modern Gothic building, comfortably furnished and seats about 400. It is unfortunate that no statement of the cost of the building is in existence, but we have been told that it was erected at a very low figure. The building of the new church was the last and most important work which Dr. Clapp rendered to the congregation, for in April, 1890, he tendered his resignation. That his ministry was a faithful and fruitful one is attested by the lives and character of those who claim him as their spiritual father. But it was impossible to successfully carry on both the work of Catawba College, of which he was president, and the pastorate of a growing congregation, and on this account he surrendered the pastorate.

For two years after Dr. Clapp's resignation the church was without the services of a regular pastor, but preaching was held as often as opportunity afforded. Efforts had been made to secure a pastor, but without avail.

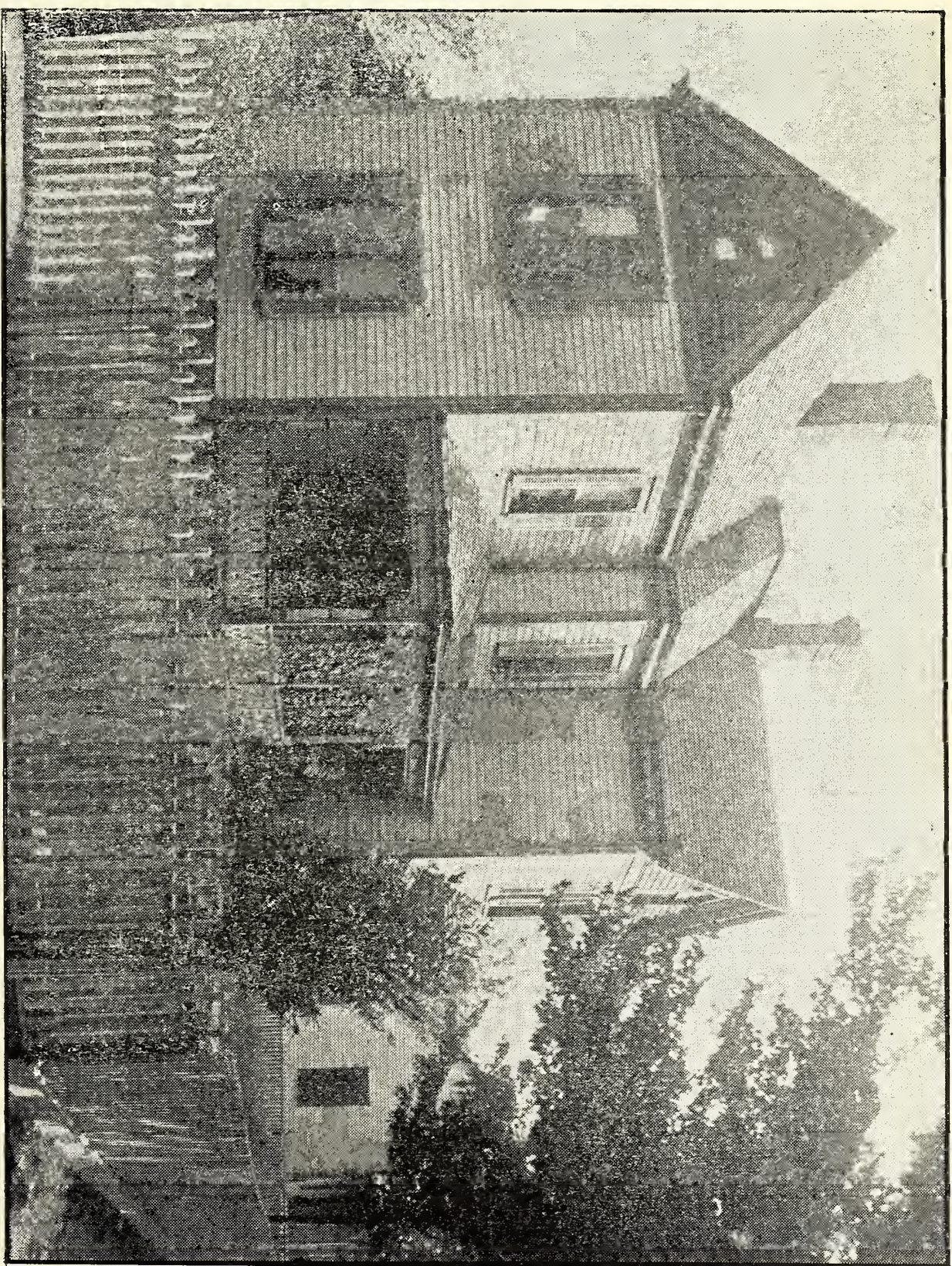
During this interim the congregation decided to become an independent charge. The town of Newton was growing and

it was felt that the congregation could make greater progress if it had the undivided time of the pastor, and an overture was sent to Classis requesting a division of the charge. The request was granted, and in 1892 Grace Congregation was constituted an independent charge, the first and only one at that time in the Classis.

The flock began to show the effects of having no shepherd, and more strenuous efforts were put forth to secure a pastor. In 1891 correspondence was opened with Mr. Andrew H. Smith, of Reading, Penna., then a student of theology in the Eastern Theological Seminary at Lancaster, Penna., resulting in an invitation to visit Newton and preach for the congregation. Mr. Smith accepted the invitation, and immediately after his graduation, examination and licensure in 1892, he came South. But in less than three weeks after his arrival typhoid fever laid its arresting hand on the prospective pastor. The congregation did everything possible to minister to the needs of the stranger within their midst, and in due time he recovered and returned to his native state to recuperate his strength. So deeply impressed was Mr. Smith with the kind ministrations of the members of Grace Church that when they extended to him a unanimous call to become their pastor he accepted the call and returned to Newton and was ordained to the gospel ministry and installed pastor of the congregation on Sunday, October 9, 1892, by the following Classical Committee: Revs. J. C. Clapp, D. D., J. A. Foil, Ph. D., and J. L. Murphy, D. D. Dr. Foil preached the ordination sermon, Dr. Murphy preached the installation sermon and Dr. Clapp conducted the ordination and installation.

The congregation at once rallied to the support of their new pastor. Though inexperienced in the work, he manifested great enthusiasm and zeal, and soon all the machinery of the congregation was in effective operation and the future was bright with promise. Services were held every Sunday morning and two Sunday nights each month. For some time after the completion of the new church the Sunday School continued to hold its sessions in the old "White Church," but was transferred to the new church in 1893.

Shortly after beginning his ministry it was discovered that



THE PARSONAGE.

Rev. Smith was planning to take unto himself a wife, and as the congregation had no parsonage, plans were at once laid to build one. Subscriptions were soon secured covering the cost of the building and the contract was let for a modern house to cost \$1,600. But before the completion of the parsonage the panic of '93 struck the country, and in consequence the building committee was short five hundred dollars in unpaid subscriptions. Rev. Smith, however, came to their rescue and agreed to pay eight dollars per month for the rental of the house until the five hundred dollars were paid. This he continued to do during his pastorate, and when he left less than one hundred dollars were unpaid, which has since been paid. The parsonage building committee consisted of Col. W. H. Williams and Solomon Shrum.

Up to 1895 the congregation had no bell in the belfry. The old bell in the "White Church" had served the purpose of ringing forth the glad invitation to all people to assemble for worship. This bell, it seems, belonged to Rev. J. C. Clapp, D. D., and was claimed by him. The church, therefore, had no bell, but Brother Solomon Shrum took it upon himself to investigate the matter, and ere many days had passed; a fine, sweet-toned bell was swinging in the belfry, his personal gift to the congregation. The bell cost one hundred dollars. The consistory, in appreciation of this act, passed the following resolution:

Resolved, That the consistory and congregation highly appreciate both the gift and example of Bro. Solomon Shrum and extend to him their most hearty thanks and commends his example as a steward of the good things God has given him as worthy of imitation.

Bro. Smith was an indefatigable worker who, by his personal interest in the members, succeeded in imparting his spirit of enthusiasm to the whole congregation. The Ladies' Aid Society, that right arm of power in every congregation, did valiant service in raising funds to liquidate some old debts left over from the church and also in raising funds for the parsonage. A missionary society was organized, and during its lifetime raised some thirty dollars for home and foreign missions.

During Bro. Smith's pastorate \$5,903 were raised for congregational purposes and \$584 for general benevolence.

For some time Bro. Smith had been holding services at Witherspoon School House, about five miles distant from town. Here lived a little band of members loyal to their church, but unable to attend its services regularly in town. Classis authorized the organization of a congregation here. A plot of ground was purchased by the Wilson Brothers and plans were laid for the building of a chapel, but before this could be consummated Bro. Smith resigned.

During his pastorate sixty-six were added to the church, forty by confirmation, twenty-three by letter and three by re-profession of faith. During this time death made many visits to the families of the congregation, but his greatest trophy was when Maj. S. M. Finger was transferred to the church triumphant. Major Finger had been a pillar of strength in the congregation, and it was felt that with his death the congregation had suffered an irreparable loss.

In July, 1897, Rev. Smith was challenged by the Board of Home Missions to accept the pastorate of the mission at McKeesport, Pa. Bro. Smith accepted the call and resigned the pastorate of Grace Church in August, 1897.

During no similar period of time was so much accomplished as during Rev. Smith's pastorate. He was universally loved, the people supported him in all his plans and did effective service in helping him realize the hopes he had entertained for the prosperity of the congregation.

After the resignation of Rev. Smith the consistory made arrangements with Revs. J. C. Clapp, J. A. Foil and P. M. Trexler to supply the pulpit until a regular pastor could be secured. Each of these brethren was to preach on alternate Sundays and to receive five dollars per Sunday for their services. This arrangement was continued until November.

On September 19, 1897, Rev. W. A. Long, Ph. D., was called to the pastorate at a salary of five hundred dollars and parsonage. Dr. Long began his ministry on Sunday, November 21, and was formally installed in May, 1898, by the following Committee of Classis: Revs. J. C. Clapp, D. D., J. L. Murphy, D. D., and T. C. Hesson.



REV. ANDREW H. SMITH.

Dr. Long's pastorate continued during three and a half years. It was an uneventful period and no unusual work was done. In 1898 the annual meeting of Classis was held in the church and much good was derived from the presence of so many of God's servants.

During Dr. Long's pastorate the congregation was called upon to suffer another grievous loss in the death of Judge M. L. McCorkle, than whom no person contributed so much to the prosperity of the congregation, both material and spiritual. Bro. A. D. Shuford, an elder and secretary of the consistory, also passed to his eternal reward.

For some time Dr. Long had contemplated resigning, and finally severed his connection with the charge May 1, 1901.

Immediately upon the resignation of Dr. Long, Rev. W. H. Stubblebine, Ph. D., who had just resigned his pastorate in Ohio, was secured to supply the pulpit until other arrangements could be made. He began his ministry on the second Sunday in May, 1901. It was with no intention whatever of becoming pastor of the charge that he entered upon his work, but so great was the interest manifested by the congregation and the insistence of the consistory that he finally decided to allow his name to be placed in nomination. The election was held on Sunday, July 21, when he was unanimously elected and a call extended at a salary of six hundred dollars and parsonage. The formal installation took place on Sunday, March 23, 1902, by the following committee of Classis: Revs. J. L. Murphy, D. D., J. A. Foil, Ph. D., and H. E. Sechler.

The pastorate of Dr. Stubblebine began under the most favorable auspices. For some time the congregation had been disintegrating. Members had grown indifferent and many were contemplating a change in their church relations. The young people, especially, had lost all interest. For some years the congregation had suffered some heavy losses in the death of its most devoted servants, and it was a problem as to whether the younger generation would be willing to assume the grave responsibilities of office in the House of the Lord. Whatever fears existed on this score were soon dispelled, as the sons of the deceased valiantly stepped forth to have the mantle of authority placed on their shoulders. At no time since has

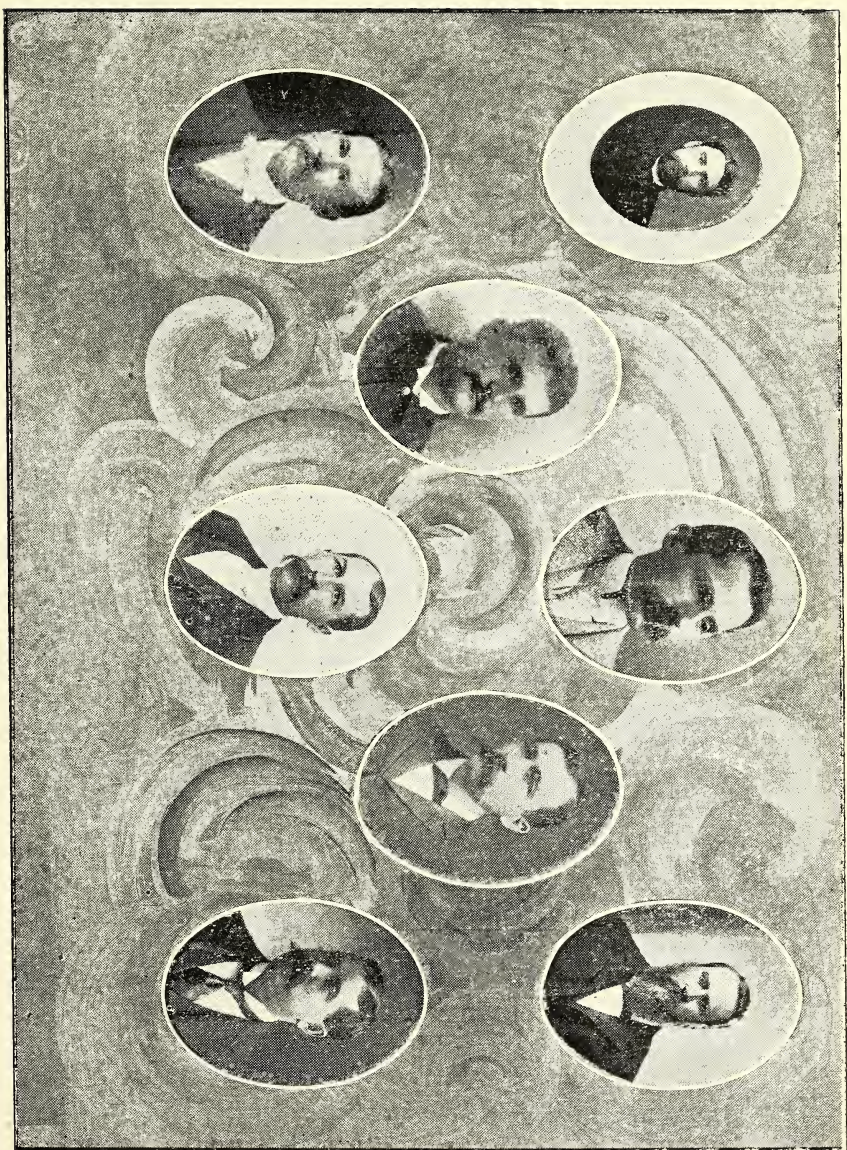
there been shirking and all have stood nobly to the work of the Lord.

Shortly after beginning his work, death again entered the fold and claimed Deacon D. F. Moose. Ah, what a loss that was! Who can forget that genial, warm-hearted soul? What a faculty he had for getting money to pay the expenses of the church! Truly he is missed, and a suitable successor has not yet been found.

Dr. Stubblebine inaugurated his pastorate with a series of evangelistic meetings for two weeks in October. What meetings they were! How the spirit seemed to draw men and women to repentance! Night after night, as the pastor preached, it was evident that the Holy Spirit was present in power to convict and convert. The most impressive service in the series was a meeting "for men only," held on Sunday afternoon. Notwithstanding the many doubts as to the outcome of the meeting, the church was nearly filled with an attentive audience. It was a sight at which angels might rejoice. Three hundred and fifty men at a gospel meeting! And the spirit was there also. No less than twenty-five stood up for Jesus. During the series not less than fifty decided for Christ, of which number seventeen united with Grace Church.

These meetings began a new era in the history of the congregation. The trials and troubles of the past were rapidly dissolving and the future was looming bright and fair. Those who had been more or less indifferent in their attendance at church were now seen in their regular places every Lord's day. Not all came back. Some had so long absented themselves from the sanctuary that it could not be expected that they would return in a day, but it was felt that the fires that had been kindled on the altar of so many hearts would soon reach out and kindle a flame in the hearts of others. The Sunday services were well attended, and often the church would be taxed to accommodate the audience.

Acting upon a suggestion made by several of the members of the choir, and backed by the promise of financial assistance, plans were at once formed for the purchase of a pipe organ. Within a few days sufficient money was pladged to purchase an organ. In due time a handsome organ was purchased from



THE CONSISTORY.

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E. P. SHUM.

Geo. McCORMIE.
J. W. HARDISTER.

J. F. SAYLER.

M. J. ROWE.
S. L. RHYNE.

M. P. Moeller. It has two manuals and about six hundred pipes. The organ was consecrated to the Lord on March 23, 1902, Rev. J. L. Murphy, D. D., preaching the sermon. The congregation has always been fortunate in having an excellent choir. Mrs. George McCorkle has for years been its leading spirit and done much to develop the music of the congregation. During the past two years Miss Anna T. Sharpe and Miss Irma Whitmore, teachers of music at Catawba College, have been the efficient organists.

During Dr. Stubblebine's pastorate preaching was held in Startown, Reinhardt's School House and at Witherspoon's School House. At this latter place the hope of having a chapel had been long entertained, and it was felt that if anything was ever done now was the time to do it. Funds were raised, and with donations of material and labor a neat chapel has been built at a cost of about \$300.

The congregation had passed through many trying times, and the patience of those in charge had often been tested to the utmost, but still they held on their way, thinking that under new conditions the old spirit of antagonism would pass away, but alas! during the past two years the fires of persecution were kindled again and every effort possible was made by enemies to destroy the work and prevent further progress. Instead of these evil machinations resulting in the greatly desired end, they only brought the people into closer sympathy and love. A common enemy caused all to stand firm and allow him no entrance into the fold. The consistory and pastor, with the entire congregation, with a few unworthy exceptions, were in utmost sympathy and harmony. The consistory, as an evidence of their appreciation of the services of the pastor, voted to raise the salary one hundred dollars, with a promise of another one hundred additional at the first of the year.

Thus no one could see that the repeated attacks of the enemy had made any impression on the congregation. Opposition was killed and the future was more encouraging than the past had been.

During the two years of the pastorate of Dr. Stubblebine, the congregation made wonderful strides in liberality. For many years it had maintained its reputation by paying the

classical apportionment in full, but during these two years it surpassed itself in its contributions to various benevolent causes. In all about \$500 were contributed for benevolence and \$3,015 for contingent expenses, making an average of \$2.50 per communicant member for benevolence and \$15 per communicant member to contingent expenses per year.

The enrolled membership is 150, but owing to the fact that a large number is non-resident, dwelling some in Texas, New York, Maryland and elsewhere, the communicant membership is small. Still, those who reside at a distance maintain their interest in the church of their spiritual birth and refuse to connect with other churches.

Through the will of Major Sidney M. Finger the church had been the recipient of an annuity of \$75 per year. On the death of his wife the church was to inherit a valuable store property in town, the income from which would have amounted to \$250 per year. Mrs. Finger died in May, 1903, and the original will became operative, and the congregation was looking forward to the proceeds from this source, when on Sunday night, October 18, 1903, a fire destroyed the building, along with others. Unfortunately, no insurance had been carried, and the church suffered a complete loss. But nothing daunted, the congregation will not allow even this great loss to hinder them in their work.

Just a short time prior to the death of Mrs. S. M. Finger, she placed a handsome stained glass memorial window in the church to the memory of her deceased husband. The Ladies' Aid Society has also contracted for a large stained glass window, the design to portray Mary anointing the feet of Christ.

During the month of October, 1903, Rev. Andrew Smith revisited the charge and was accorded a royal welcome. Rev. Geo. Sorber, of York, Pa., was also a visitor and preached for the congregation.

During the pastorate of Dr. Stubblebine 36 members were received into membership, 20 by confirmation and 16 by letter and reprofession. The rite of holy baptism was administered to 24 children. The pastor officiated at 6 weddings and 10 funerals.

The pastorate of Dr. Stubblebine terminated on November 1, 1903, he moving to Philadelphia.

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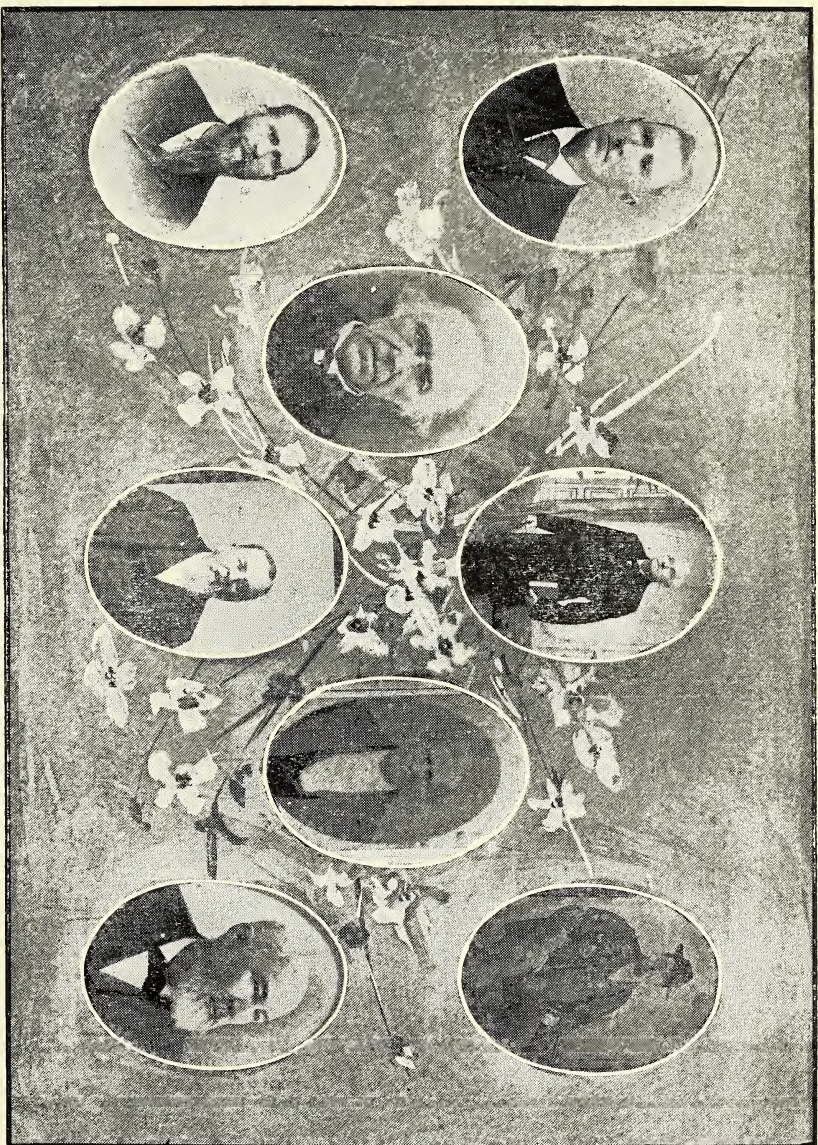
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DANIEL FINGER.

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DANIEL ROWE.

A. D. SHUFORD.

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Is Conducting

A General Merchandise Business

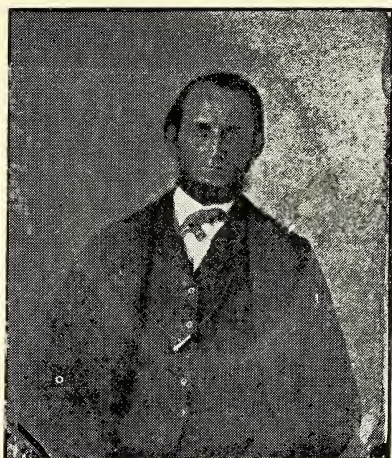
In the

OWENS BUILDING.

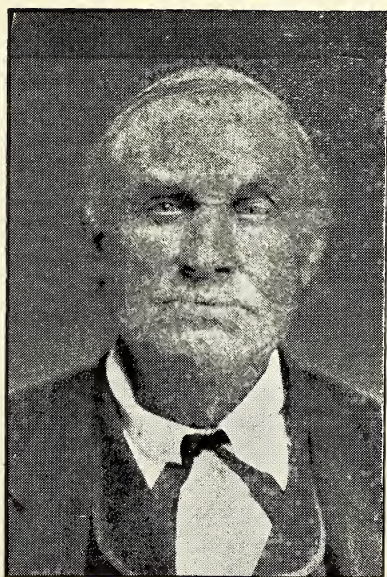
Stock is new, fresh and up-to-date. Call and be convinced.

T. B. MOOSE,
PHOTOGRAPHER.
NEWTON, N. C.

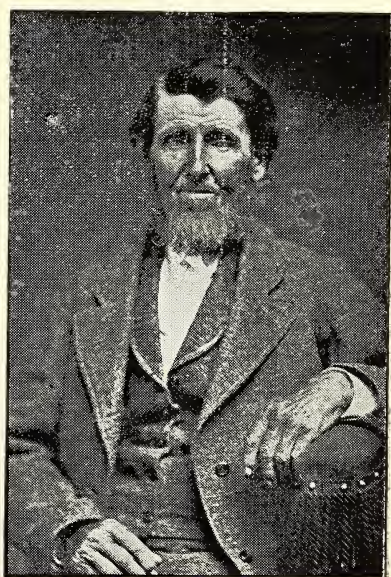
We fear no comparison. Our work is guaranteed to
give satisfaction. Children's work a specialty. : : :



M. M. ROWE.



R. F. REINHARDT.



WILLIAM MAHAFFEY.

E. H. CURTIS.

Q. A. SETZER.

WE'RE IN
THE RACE
TO WIN.

Our Goal

Is to beat the country on prices on

FURNITURE

Carpets, Bedding, Pictures, Sewing Machines, Stoves,
Funeral Supplies, Etc.

You may think we are boasting, but it's up to you
to prove that we are not selling goods at prices that
defy competition.

— JUST STEP IN AND SEE US

When in town. We'll show you a nice, clean stock
of new, up-to-date goods.

Newton Furniture Co.

You will find us in the new Smith and Mosteller
Block after November 1.

COMPLAIN NO MORE!

FRESH MEATS

Can be had DAILY at

Smith & Murray's
New Meat Market.

ALSO

A FULL LINE OF GROCERIES,
BUTTER AND EGGS.

REMEMBER, our stock is all new and fresh, and this is an item worth considering in your purchase. Call and see us at

The Smith Block

AFTER NOVEMBER FIRST.

A fine large hall for rent, having seating capacity of 800.

RHYNE, HOUK & CO.,

NORTH STATE ROLLER MILL,

Merchant Millers and Cotton Ginners.

DEALERS IN

FLOUR

and

GRAIN.

COTTON

and

COTTONSEED

NOW *FOR* **BUSINESS.**

*Talk's cheap, so we allow our prices to
speak for us. They tell the tale and
account for our popularity. : : :
You'll be a hard customer if we can
not please you in goods and prices.
Just try us and be convinced. : : :*

**Dry Goods
Groceries
Shoes**

Rhyne & Co.

ST. HUBERT INN

NEWTON, N. C.

E. R. STEWART, PROP.

A modern, well-equipped hostlery, where the traveling public will receive courteous treatment.

THE SKYLAND INN

BLOWING ROCK, N. C.

Situated at one of the most delightful mountain regions in the South. Climate unsurpassed. Board first-class. Open June to October.

E. R. STEWART, PROP.

J. W. HARDISTER,
Jeweler and Optician

—●●●—
If I don't have what you want, I can get it. But I think
you will find my stock of . : : : :

WATCHES, DIAMONDS
AND
SILVERWARE

COMPLETE AND UP-TO-DATE.

—●●●—
CHRISTMAS GOODS SOON COMING.
ALL KINDS OF REPAIR WORK.

IF

Honest Dealing and Square Treatment is what
you are looking for : : : :

**JOSEPH GEMAYEL
IS
YOUR MAN.**

"Little Joe" is always affable, and his store contains Staple and Fancy Groceries and a general line of Merchandise. : : : : :

JUST TRY HIM ONCE

Built in 1888. Daily Capacity, 100 Bbls. Elevator Capacity, 20,000 Bu.

✻Newton Roller Mill✻

G. A. WARLICK, Prop.

MANUFACTURER OF

FULL • ROLLER • FLOUR • AND • MEAL

—●—
BRANDS:

WARLICK'S BEST,
SILVER LEAF,
BELLE OF NEWTON,
PRIDE OF CATAWBA,
HORNET'S NEST,
SNOW BALL,
CHOICE FAMILY.

—●—
We pay cash for wheat or exchange flour for same. Address :
NEWTON ROLLER MILL, NEWTON, N. C.

If We Can't Supply Your Wants

WHO CAN?

TO SELL
GROCERIES

IS OUR

EXCLUSIVE • BUSINESS!

EVERYTHING

GENERALLY FOUND IN A

• FIRST-CLASS • GROCERY • STORE •

WILL BE FOUND HERE.

We make a Specialty of GILT EDGE BUTTER

J. F. SMYRE, Grocer.

GEO. MOOSE

(SUCCESSOR TO D. F. MOOSE.)

DEALER IN

P L O W S
D R I L L S
W A G O N S
B U G G I E S and
G U A N O S



AGENT FOR

McCormick Harvesting Machine Co.



H O O S I E R D R I L L S,
D E E R E D I S C P L O W S
A N D R O C K H I L L B U G G I E S



NEWTON, - - - - N. C.

Too Busy ✂

To stop and write an advertisement to tell
what we've got in detail,

But ✂

If you want anything in the line of

Hardware

We're the people you are looking for. We
sell also Buggies, Studebaker Wagons, and
Farming Implements of all kinds. You'll
miss it if you pass us by.

THE SHUFORD HARDWARE CO.

NEWTON HOSIERY MILL
NEWTON, N. C.

MANUFACTURER OF

"The Black Crow Stocken"

(PAT.).



*Infant's, Misses', Boys',
Girls', Ladies' and Men's*

Prices, 10-25c

We Sell Direct to Retail Trade

NEWTON HOSIERY MILL
D. J. CARPENTER, OWNER.

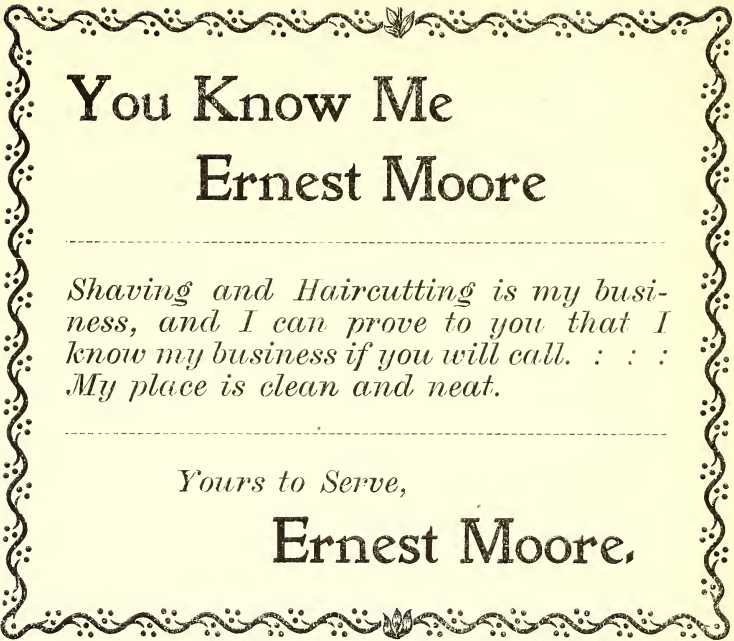
Like the Clown in The Circus

We Say:

Here we are again, sure to bob
up serenely, and to be found at
our old place of business. : : : :
Perhaps you don't know what
kind of a store we keep. : : : :
Well, drop in on us any day
and we will take pleasure in
showing you our store and our
goods. : : : :
We have everything usually
found in a : : : :

❁ GENERAL ❁ MERCHANDISE ❁ STORE..❁

The Newton Hosiery Mill Store.



You Know Me Ernest Moore

*Shaving and Haircutting is my business, and I can prove to you that I know my business if you will call. : : :
My place is clean and neat.*

Yours to Serve,

Ernest Moore.

ZEB. H. YOUNT.

A. M. CORPENING.

 **Yount & Corpening** 

NEWTON, N. C.

 **LIVERY, FEED AND SALE STABLES** 

TRANSIENT TRADE A SPECIALTY.

Chas. A. Little,
DENTAL SURGEON.

Vance Yount Building,

NEWTON, - - - - - N. C.

A. A. Shuford, Pres. J. C. Smith, V. Pres. A. H. Crowell, Cash.

The Shuford National Bank,

(No. 6075.)

NEWTON, N. C.

ORGANIZED JANUARY 1, 1902.

With ample capital and advantageous connections, we feel able to render efficient and prompt service, and solicit patronage from all. Small accounts receive the same care and attention as large ones. Absolute secrecy maintained as to the affairs of all customers.

DIRECTORS:

A. A. Shuford,
J. F. Smyre,

J. C. Smith,
S. L. Rhyne,

G. A. Warlick,
A. H. Crowell.

J. B. LITTLE, D. D. S.,
DENTIST.

Yount & Shrum Building.

Phone 41.

M. S. SMYRE

Makes his bow to the public in a new role as a dealer in

Hardware!

We propose doing business on

A Square and Honest Basis.

When in need of anything in the line of

HARDWARE,
Farm Implements,
Guns and Pistols,
Etc., Etc., Etc.,

GIVE ME A CALL.

Next to Gaither's Store.

The Newton Cotton Mills Store

Newton, N. C.

Dry Goods

AT LOWEST PRICES.

Clothing

POPULAR STYLES AT POPULAR PRICES.

SHOES

QUALITIES LIKE OUR'S TELL.
PRICES LIKE OUR'S SELL.

Furniture

GOOD VALUES FOR A LITTLE MONEY.

GROCERIES

EVERYTHING USED ON THE TABLE.

All goods guaranteed as represented. We keep nothing but the best goods and our prices are as low as the lowest. . . . Thanking you for past patronage and hoping by good treatment to merit a continuance of the same, we are

Your Friends,

The Newton Cotton Mills Store

Date Due

[illegible]



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